845 /99 cont./
asked to utter and write spells to hasten the womb. After the
844 infant is born the cord is cut with a pair of scissors and the placenta is buried in the ground in the house or outside.

After childbirth a Miao woman drinks several bowls of cold water for the purpose of purifying her blood. Within three days
846 she goes out to the fields to work. There are cases in which a woman gives birth in the forenoon and goes out to work in the afternoon. It is said that the Miao woman is able to do this by
[278] eating a secret herb. For postnatal nourishment the poor eat
[556] eggs and the rich eat chicken.

553 Recently, the Miao have adopted the Chinese custom of
[177] inviting friends and relatives to a feast and naming ceremony on the third day after a child's birth. A name is sometimes
551 adopted according to the time of birth. For instance, if a child is born in a certain month, it would be named after the month. The chief of the Miao at the time of the rebellion during the
[805] reign of Emperor Ch'ien Lung was called Wu pa-yüeh /Wu, Eighth Month/. Sometimes the name of the season when the birth occurred is adopted. In another case, the weight of the infant may be used as the name, for instance, an infant weighing so many chin at birth will be named for that weight. In still other cases, the name of an animal, a pig, goat, sheep, dog, or cow is used in the belief that the child will be easy to raise.

853 There is no definite time for feeding the baby. Generally when the baby cries it is fed. If the mother has no milk, the baby is then fed with sugar and rice. At the time of teething,
856 if the first tooth emerges in the upper jaw, it is a sign of ill
[787] omen, portending the death of one of the parents or paternal
[763] grandparents, because the Miao believe that such a tooth is a
[826] grave-digging hoe.

/100/ A pregnant unmarried girl often produces an abortion
847 by swallowing mercury. Illegitimate infants are often drowned.
848 Properly married couples rarely practice abortion or infanticide.

/156 cont./

243 *782 have come with soldiers and horses, and have prepared the wax and the bamboo tube, and have spread out wine, meat, and rice as well as the paper money, and request the kuei to come to receive them."

[788] At this point the sorcerer-priest stands up, picks up the bell and the chiao, and then resumes his seat, ringing the bell with his left hand, holding the chiao in his right hand, and continuing the incantation:

"Now we come to sacrifice to the kuei of the five grains with good wine, good meat, and cooked large-grain rice, and a lot of paper money, and ask the kuei to receive them. Protect the five grains so that there is an abundant harvest! When the weather gets warm, when the hundred flowers blossom, and when the birds begin to sing, when we sow the five grains, may the sprouting grain be green and luxuriant, and by the fifth and sixth month may they form ears, without being eaten by locusts. May the harvest of the five grains in the ninth and the tenth month be abundant. We ask the kuei to finish up the wine and meat, gather the paper money, and go back. Protect the five grains so that there is an abundant harvest, and the six kinds of domestic animals increase!"

[787] While he is uttering the incantation, at the same time he divines with the chiao, first for the five grains, then for the six domestic animals. The yang chiao and the sheng chiao are auspicious. The yin chiao is a bad omen. After the divination is over, paper is burned to send off the kuei.

*782 Again, when a Miao woman has given birth or someone has a stomach-ache, they also sacrifice to the kuei of the five [946] [755] grains. The kuei invoked and the layout for the ritual are the same as above. The text of the incantation then requests the kuei of the five grains to protect the baby or to cause the person's stomach-ache to stop.

4:Michey E-5 (1940-?) 1947 AE5 Miso AE5

The next day after a baby was born, the mother appeared with it in a pad on her back, and in a few days she was doing regular work again. As long as the baby was fed its mother's milk only, she carried it thus about her work at all times and of all kinds, especially if there was no older woman or child to carry it while it was asleep. She swung it down from her back and laid it to sleep on the pad in fine, warm weather, while she worked. On rainy days the children gathered around her and received some much-needed discipline as she sewed and mended.

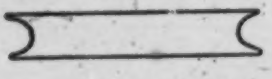

FIG. 11. Bamboo shuttle.

Women sometimes quietly watched animals as they grazed or ducks and geese as they swam on the pond. After the stable was built for House 11, the pit in the north room was filled in. One day I heard a pounding and discovered a woman of the household bending over and pounding with a heavy wooden mallet the clay which, well mixed with water, had been thrown into the pit until it made a floor level with the floors in the other rooms of the house. At another time I saw a woman making a clay floor in a granary. Women regulated the activities of the household and of cultivation, did some of the transporting of grain and other produce to market, the selling, and the purchase of supplies there.

Men did the plowing and harrowing, with only an occasional woman doing the latter. They cast the rice into the seed beds. Women put in other seeds. Occasionally an older man worked in fields or gardens. Men cut timber, sawed lumber into planks and beams, cut down bamboo poles, cut wood into lengths for firewood, shaped poles, and did most of the transporting of wood to market, though women sometimes carried a lighter load. Men helped with the gathering of fuel and grass when the need was most pressing and similarly did some of the carrying of water. They did an almost equal share of the cleaning of stables and transporting and spreading of fertilizer. They did a little more than an even share of the beating out of grain in the field

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

Childbirth. After a girl was married she returned to her parents' home. There she stayed, except for short periods in her husband's home during the busy seasons and at feasts, until she was pregnant. Before the child was born she went to live in his home permanently. Sometimes, but not always, when a woman was in labor a priest was asked to chant and cast lots in her behalf. This he did in a room adjacent to the one in which the mother was confined, or out-of-doors nearby. There were no midwives. The mother was assisted by other women who had borne children, either from her husband's or a related household.

The next morning after a child was born the mother might appear with the baby on her back, even in the kitchen where food was being prepared. There was no idea of impurity and she was not required to keep closely at home for a month or forty days, as in the case of Chinese in the vicinity and among some other groups of Miao. She might rest for three or four days, during which other women came to see the baby, but after that she worked as before at even the hardest of labor, with the baby on her back. I am not sure whether she was expected to refrain from certain foods, or not. I offered one mother an orange which she said she could not eat. She gave it to an older son.

Announcement Gifts. After the second grandson was born in the family where I was living, the father prepared gifts to send to the village from which his father had migrated, to the household in which an uncle still lived. First in the procession came two men playing the small trumpet. One of them led a black goat. This was a play on words, as the name of a goat (*yang*) has the same sound as the family name (*Yang*) and a word meaning "increase, growth." Then came two men bearing two poles, to which was fastened a whole dead pig, beautifully cleaned and white. After them came two men bearing a similar frame but empty. Last came a man bearing two baskets on a carrying pole. One of the baskets contained red candles and the other a

[1] See Chapple and Coon, 1942, p. 706.

as the Miao cook tastes something like steamed sawdust. In the lean weeks, before the spring harvest ripens, potatoes form the staple food of large numbers of the people. They can usually afford to have with their meals pounded rock salt purchased from the Chinese, but at times even this becomes a luxury; sometimes so scarce that people fortunate enough to buy it will lick it much as a Western child will lick a barley sugar stick. Being neither handicraftsmen, traders nor shopkeepers, the majority of the Miao are miserably poor. Their laws are those of the Chinese Government, and for money they use whatever is in currency amongst the Chinese. The old men of a neighbourhood are the rulers. One and all clothe themselves with homespun, and it is part of a woman's work to weave all the clothes necessary for herself, her husband and her children. This is no light task. The women have very much more work to do than men. They weave the clothes, carry the water, collect fire-wood, assist in the farm work and bear innumerable children, and so well do they manage this that a majority of the mothers are up and about the house a day after giving birth to a babe. Their clothing is distinct and different from Chinese dress. A man wears sandals, which he himself has made, short trousers reaching down to the knee, and a loose-fitting upper garment which is between a jacket and a gown. For head-dress he wears a turban made of a length of blue or white cloth. The women wear sandals, coloured puttees, and, scorning to wear trousers as Chinese women do,

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

585 they really want her but it is also true that brides sometimes run away at this time. Another ceremony that is sometimes performed at a wedding is that of calling the soul of the bride. Her soul may fail to come with her and if it does not come, she will die.

After a few months have passed, the bride is permitted occasionally to visit her parents, but henceforth her husband's home is her home and his family is her family. She calls her husband's parents father and mother.

847 848 791 844 When an unmarried woman gives birth to a child, the child is made away with as secretly as possible and little is said about it. When a married woman becomes pregnant, about three or four months before the child is born a *tuan kung* 端公 is called. He takes a bowl, fills it with water, and burns a paper charm in it. He then covers it first with a piece of paper, then with a blue cloth. He twists his hands in odd ways above the bowl of water. He calls his gods to come and protect the bowl of water and the woman. The water is supposed to be from a sea in heaven and to protect the woman from demons. The gods he has called live in the bowl of water as in a sanctuary, and they protect the pregnant woman. Therefore the bowl of water is hung up from a beam of the roof inside the house. On the first and fifteenth of each moon the head of the house pours water into the bowl to replace the water that has evaporated and burns paper money as a means of presenting money to the gods.

The *tuan kung* is paid before this ceremony and after the birth of the child if the child lives. He may be paid a dollar or two or be given clothing, pork, a chicken or some other object.

After the birth of the child the *tuan kung* is invited back to take down the bowl of water. He arranges tables, burns incense and lights candles, and burns paper or spirit money as an offering to the gods. Then he takes down the bowl of water. He repeats incantations, then pours the water out in the main hall near the end farthest from the door. He is again paid money or given presents if the child and the mother live, but not otherwise.

846 The mother is impure after the child is born and cannot leave the house for one month. On the third day a chicken is killed for her. The salt she eats must be burnt red in a fire before she can eat it, else she may become ill. On the seventh day the mother washes all her clothes. Then she can move about freely in the house, but she must not eat with anybody else, and she must be given good food to eat—eggs, vermicelli, cabbage and so on. But she must not eat fat meat and a few other things that are supposed to injure her. She must not eat the flesh of an animal that has been killed within the past month or two.

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

At the end of a month the shells of all the eggs she has eaten, most of which have been given her by her friends, are taken out and thrown away on a near-by road or path which indicates to her friends that the month of confinement is over and that she is now pure. None of the eggs given her during her confinement can be given away. They must all be eaten by the mother.[12]

Among some of the Ch'uan Miao it is customary for a woman to give birth to her child while squatting beside her bed, holding onto the sides of the bed with her two hands. Another woman stands behind her and helps hold her up, holding her about the waist. The placenta of a boy is sometimes buried deep under a pillar of the house and that of a girl under a door of the house.

Fearing that demons may harm the child, some do not cut the baby's hair for three years. Then the mother's oldest brother is invited to come and cut the child's hair. This brother sometimes gives the child clothing, a hat, a brass or silver bracelet, and a chain with a lock to hang around the child's neck. This is done in the morning after the *tuan kung* has repeated his incantations and performed his ceremonies during the whole of the previous night. Some at this time make a hole through one ear of the child and hang an ear-ring of silver or brass in it. The hole in the ear is an additional protection against demons.

When a boy is twelve, there is sometimes performed a ceremony of passing over the barrier which is called in Chinese *kuo kuan* 過關 and seems to be a sort of initiation ceremony. Twelve bowls are placed in a straight row on the floor of the house. They are covered by a piece of cloth about twelve feet long. Twelve sharp knives are placed on the floor in a direct line with the bowls and about one foot apart. The *tuan kung* first walks along, stepping on each bowl and then on each knife. The twelve-year-old boy then follows him, also stepping on each bowl and each knife. Generally neither the feet of the *tuan kung* nor those of the boy are injured, but if the feet of the boy are cut by the knives the *tuan kung* gets no money. This ceremony protects the child and afterwards he is regarded and esteemed as an adult.

If others desire special protection for a boy that is less than twelve years old, that boy can follow across under the protection of the *tuan kung*. The child will then be protected from demons and the ceremony will not be repeated at the age of twelve, but he will not be regarded as an adult until the age of twelve.

---

12. I have not been able to secure any evidence that the couvade was formerly practiced by the Ch'uan Miao.

[7 cont.]

844 4) Childbirth. The Miao-I people are physically very sturdy: their ability to procreate and their capacity for farm work are both great. The women too have to attend to house chores, being especially strong and fit, they regard childbirth as a common occurrence. When a married woman is pregnant [843] she has to be confined in her husband's house. At the time of childbirth she is attended by her mother-in-law or sister-in-law or sometimes she is just by herself. The umbilical cord is broken by means of a piece of stone, and the sac is placed in an earthen jar and buried underground or hung up high in the room. The baby is then washed with cold water. The mother ● 846 remains at home for a week, after which she goes up the hill to gather firewood or down the field to cultivate the land without further inhibition or recuperation. They are afraid to have 847 too many children and often get rid of them by drowning or simply killing them. It is said that when children are numerous there will be disputes over inheritance and litigations. [8] Moreover, if the parents have no property, the acquisition of many children means so much hard work to bring them up. So whether there is money or not in the family, to have children means added suffering and privation to the parents, who are therefore reluctant to have too many. Because of the prevalence [165] of infanticide the rate of childbirth is decreasing. This and the high mortality rate combine to endanger the growth of their population.

164 5) Disease. Due to the difficulties of livelihood the Miao-I cannot afford the facilities of health and sanitation. Their hardihood enables them to survive the cold seasons of winter and spring when little disease prevails. But summer and autumn are the seasons of ill health. In case of sickness there are no medical facilities in the Miao-I areas, and the patient is left to the mercy of nature or magic. Sometimes a mi-la [diviner] 755 or a kuei-shih [shaman priest] is asked to propitiate the ghost. Mi-la is also known as "mi-p'o," and kuei-shih as "tuan-kung." The patient's family first asks the diviner to ascertain the kind of evil spirit that is causing the trouble and the kind of animal most appropriate for sacrifice. Then the wizard priest is asked

10: Graham E-5 (1921-?) 1954 AE5 Miao AE5

evidence of this practice has yet been found among the Ch'uan Miao. The Ch'uan Miao, however, have a very strange custom: Certain female relatives of the man are his "guest-wives," and certain male relatives of a woman are her "guest-husbands." Without marriage they are allowed to practice sexual relations, and it is not regarded as wrong. In recent years, owing to Christian influence, there have been endeavors to discontinue this practice.

The Ch'uan Miao are not a tribe with a political organization that includes the whole group. There are no tribal rulers, but they have local headmen, called *gū leo* or "old clubs," who sometimes cooperate for the common good. These people are an ethnic group bound together by common language, ideals, and customs and by a strong sense of unity. They are very sociable and mutually helpful.

SOCIAL LIFE AND CEREMONIES

Practically the only amusements of Ch'uan Miao women and girls are visiting, attending feasts, marriages, funerals, and other ceremonies, listening to people singing songs and watching the men dance and play the *liu sheng*, going to market, making love, and gossiping. They are supposed to use their spare time for sewing and making hemp thread and yarn and embroideries.

Among the more popular amusements of men and boys are hunting, kicking the shuttlecock, and playing "snake protecting her eggs," blindman's buff, sham battle, or dogs chasing wild animals. During the New Year holidays and at weddings "playing lion" is a popular amusement. Both men and women smoke tobacco and drink wine. While the Miao have no theatricals, they often join the throngs and look at Chinese plays being performed in temples or in the open in Chinese towns and cities.

Like the other Miao groups in China, the Ch'uan Miao are lovers of music. Except the singing and the responses of go-betweens while making engagements, in contests between men and women, and in the newly established schools and chapels, there is no group singing. There is a kind of band music, but usually all the instruments play the same tune in unison. Generally the *liu sheng* is played by one man who dances, and vocalists sing one at a time while all listen with rapt attention. This singing of stories and songs is one of the principal amusements of the Ch'uan Miao.

The singing may be by either a man or a woman, generally of middle age or older. Nearly all the stories and myths and bits of history of the group have been made into songs and as such are handed down from generation to generation, taught by one singer to another. Some of the singers know only a few songs, but there are some who know and can sing several hundred. It should be emphasized that the Ch'uan Miao have no written language or literature.

There is a great deal of love-making among the Ch'uan Miao, who have their share of pretty girls. Marriage is through go-betweens, and the arrangements are made between the older members of the two families, the bride and the groom often not even being consulted. There is a gift from the parents of the groom to those of the bride, and the value of the gift often determines whether the engagement is made.

[164 cont.]

768 inherited estate, upon which other children may likewise live, according to the particular arrangements agreed upon.

Among the settled "Méo" tribes (near irrigated rice fields or
423 particularly fertile areas) the idea of property is clearly established. The ground belongs to the one who has cleared it or laid it out, and it is transmitted by inheritance.

Everywhere else customs are found analogous to those of the "Man," the ground belonging temporarily to the one who cultivates it, but it is abandoned when it is exhausted or when a better piece of ground is found near which one goes and settles.

The "Méo" woman gives birth sitting on a tabouret, supported
844 by her mother and by other old women. She afterward lies down on a cot bed. The placenta is buried in front of the door, if a boy is
553 born; it is buried [165] under the hearth if it is a girl (1). Thirty-
852

[775]

1. The "Méo" must know where his placenta is so that he may retrieve it when he is reincarnated.

three days after his birth the child receives his name. Relatives and friends bring presents to him and this is the occasion for a feast
[527] as sumptuous as the resources of the family permit. Gifts and feasts are renewed upon all the birthdays. In principle, the children are
853 nursed for three years.

Abortion is practiced among the "Méo" for all irregular
847 pregnancies (unmarried women and widows). In case of failure, the baby simply is abandoned from the moment of his birth and dies of hunger.

Among certain "Méo" tribes of China the "couvade" still is
● 846 practiced (the husband goes to bed during the accouchement and receives treatment). This custom is not practiced by the "Méo" of Tonkin, but one observes among them customs that appear to be derived from it. The husband must follow a vegetable diet, he is forbidden to be away from home and to cross over the passes leading toward the neighboring valleys.

582 The "Méo" may contract marriage, either within their own clan, or within any other tribe of the group. They marry very seldom outside their group.

39: Bernatzik--75 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/48/

Chapter 7

Life in the Community

a) Birth

527 [842] The day on which a child is born is an important day in the life of the Meau and one that the parents look forward to with longing. Even later on, the birthdays within the family are always festive days, an observation that Lajonquière (1)

1. II, p. 317.

also made.

844 [556] Among the Meau, when the time of delivery comes, the woman squats on the ground next to the bed, and the husband supports her so that she does not topple over. Among men of some means, a mat forms the underlayer; otherwise leaves suffice. The husband catches the child, ties the umbilical cord, severs it with a pair of scissors, and washes the child with warm water. The child is not yet swaddled, however. If the husband has not yet experienced a confinement, the parents help him. Midwives are unknown. The placenta and [846] umbilical cord are preserved in a bamboo which, in the case of a boy, is buried next to the middle post of the house, in the case of a girl under the bed of the parents, always about three-quarters of a meter deep. When I inquired as to the reasons for this distinction, I was told: "A girl leaves the house when she marries and from then on belongs to the other family; a boy, however, stays in the house and augments the prosperity of the family." My Meau informants did not know why the afterbirth is dealt with in such a manner. They also believed that it would not matter if an animal were to devour the afterbirth, /49/ for an evil spirit would certainly not do this, since it would not taste good to him. Even today, however, the Meau still do [778] this as their ancestors did and in accordance with tradition.

/49 cont./

●846 After the delivery the mother remains on her bed, and the husband cares for her in the same manner as at the end of her pregnancy. The husband tries to relieve her of all work. The length of the confinement depends on economic circum-
[556] stances. Among poor people it often lasts only a few days, among prosperous women it sometimes extends up to thirty days. In any case, among the Meau, it is prolonged as much as possible, since it is believed that the longer the confinement the healthier and stronger the woman will become and the more children she will therefore be able to bear.

I was unable to find any traces of the couvade among the Meau. On the other hand, Abadie (1) reported that the custom

1. Page 165.

occurs among some Meau tribes in China. He adds that in Tonkin this custom is not practiced, but that one could observe practices that seem to be derived from it. The author then mentions as such practices: "Vegetarian diet for the husband; a prohibition against his being absent or crossing the heights that form the boundary toward the neighboring valleys." Much more convincing is an illustration of the couvade given by Chang-Kong Chiu in his Kultur der Miao-tse (2) and the illustration in

2. Page 59.

the Album Gotha (3). In these cases, however, it is not en-

3. Reproduced in the Ostasiatischen Zeitschrift, 1916, p. 281.

tirely certain whether these illustrations actually refer to the Meau or perhaps to another Chinese mountain tribe.

845 The Meau are especially happy about the birth of twins
[777] and regard it as an omen of good luck. They even try to raise
[732] weaklings, deformed children, and cripples. The hard struggle for survival, however, almost always prevents their growing up.

/212 cont./

784 One of the taboos of the Meau is that it is inadvisable to
262 set foot in places inhabited by spirits. It is expressly forbidden
[776] to eat the meat of the large black squirrel. Anyone who violates this taboo will die immediately, according to the belief of the Meau. Lajonquière (1) speaks of a prohibition against eating horse

1. II, p. 303.

meat. There is no such taboo among the Meau in Thailand. To
[231] be sure, the Meau investigated by me did not raise any horses
[782] at all. In answer to my question, however, I was told that as a rule horses are not used as sacrificial animals and are eaten only in exceptional cases, because horses are too rare and therefore too valuable to be slaughtered.

272 Furthermore, among the taboos there is the prohibition
784 against ever drinking the milk of any animal. I was shown how
825 strictly every taboo is generally observed by an incident that I
123 experienced, because in the course of time I had made such a name for myself among the Meau as a doctor that people came to me from afar in order to have me treat them or give them medicine. Among those who came to me seeking to be cured, there was a Meau mother who did not have enough milk for her baby. The child, about two months old, was already starved, and /213/ all the Meau, including the mother, were aware of this. In spite of many proofs of their confidence in me and in spite of the almost incredible love of the Meau for their children, I did not succeed in persuading the Meau to permit me to give the baby cow's milk. Even the child's mother could not be persuaded, although there was a milk cow available and I made it quite clear that the baby was otherwise doomed to certain death. The child did soon die of undernourishment.

123 On another occasion I found the wife of a chief among my
262 patients. She asked me to examine her and was convinced that
[846] she suffered from an abdominal ailment, for, as she told me,
[164] full of remorse, she had violated the taboo that women in
[626] childbed are forbidden to eat meat for one month after the birth of the child. She now believed that the spirits were punishing her for the transgression. An examination of this sick

/213 cont./

123 woman showed that she was suffering from hookworms, which
262 could easily be cured.
[164] I have already mentioned the taboo which comes into ef-
784 fect, in case of a death in a village, for the village community
765 as well as for the mourners and especially for the family whose
[262] member has died. Food prohibitions are not tied in with death,
[834] but after the death of a woman, the children and the widower have to refrain from sexual intercourse for one year whereas after the death of the husband, widows are subject to this commandment for only one week.

834 Marabail (1) reports of the Meau in Tonkin that after the
846

1. Page 451.

birth of a child the parents may not have sexual intercourse with each other.

835 The incest taboo is observed very strictly among the Meau in Thailand. It is forbidden for young blood-relatives of the opposite sex to stand together or to look or smile at each other. Since, as I stated earlier, any Meau man to whom a girl offers
[273] a glass of alcohol views this, according to custom, as an invita-
[832] tion, it is strictly forbidden for girls /214/ to serve alcohol or even to drink to men against whom the marriage prohibition applies for them.

533 In the fields of the so musically inclined Meau, one does
461 not hear singing during the work or during rests, because this
784 would violate a taboo. It is believed to be certain that non-
[626] observance would bring a misfortune, that one of the workers would be hurt, either by a tool or by part of a falling tree.

784 Just as the Meau in their cult practices do not in general
[177] want to borrow anything from the pertinent customs of the other peoples living around them, so are the many prohibitions of the Chinese unknown to them or ignored. On the other hand great significance is attached to every native taboo. Every taboo is in force for the entire life of the individual as well
[756] as for the whole tribe; the only exceptions are taboos that are limited in time, which are automatically lifted after the

/236 cont./

757 Individual medications of the Meau are extraordinarily complicated in their manufacture. For example, in the fight against amoebic dysentery, unsuccessful though it is, a mixture consisting of 21 substances is given. For skin diseases, especially scabies, the Meau use a medicine called tăun yă. It is made from the sap of a whole number of various trees, lianas, and euphorbias and is used externally. Gonorrhea is treated with an herb extract taken internally. Its efficacy, which I could not test, is supposed to be good.

752 The Meau are also successful in the treatment of wounds, as I was able to ascertain. They take the foliage of two large-
[824] leaved climbing plant, called yă yū and mā tlăń, crush the green leaves in equal amounts, and apply the substance to the
[276] wound. Opium is eaten to ease pain and also for diarrhea.
[757] There is supposed to be a remedy which produces contraction of the uterus and which is given in connection with difficult
845 births.

757 In addition to remedies which possibly are actually effective medically, the Meau use a whole number of quack medicines.
[847] For example, the dried human umbilical cord placed upon persons who have fainted is said to revive them. For struma, a tuber, kă, roasted and pounded, is applied. Its inefficacy is clearly seen by the extraordinary frequency of struma. The
752 remedies of the Meau for snake bites and scorpion stings are also ineffective. For the bite of the green tree-snake, crushed gourd
[827] leaves are put on the place of the bite; for cobra bites, ear wax.
[276] For python bites, tartar is placed on the wound; for other snake bites, opium again is applied.

177 In addition, Chinese medicines play an important role;
278 among them the aphrodisiacs in particular are very numerous,
832 almost all of which can be traced back to Chinese origin. For example, the pulverized horn of the rhinoceros, for which the Chinese /237/ pay up to 1,000 marks apiece, is used as a means of strengthening waning sexual powers. Pulverized stag-antlers in bast serve the same purpose, for which the horn from a knaggy stag /Kolbenhirsch/ is regarded as almost more valuable than